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352 confined by any sort of built fireplace. Sleeping places were on
[354] each side, marked by bundles of coarsely woven blankets of cot-
513 ton to serve as mattress and covering. The parents of the house-
hold slept together at one side, with their smaller children be-
tween them to prevent them getting in the fire. Older children
and other relatives slept on the opposite side. It was said that
parents always slept on the north side, but in at least one house-
hold described in detail, they occupied the opposite side. Guests
[574] were placed in the best sleeping place, the rear of the house (the
west side), so that they might have the fire between them and
[354] the doorway.[6] A big fire was built late in the afternoon to warm
up the house for the night. The beds were arranged so that they
[721] always slept with their heads to the east. Men kept their bows
and arrows at their heads on stormy nights for then the enemy
could be expected. Men slept with their breechclouts on; women
[291] took off their willow skirts and wore only the little under-aprons.

[522] They tell as a joke of a man who ran out at a false alarm of the enemy. His wife grabbed for her skirt in the dark, but caught hold of the fringe of his breechclout by mistake, and tore it from him. He ran out naked with his bow.

342 The several parts of the interior were not named. Someone sent to find something in the house would be told he could locate it in "the middle" (vuto") or "east wall," "south wall," etc. The names of parts of the construction are not altogether peculiar to a house:

[192] avа′, house
wŭlpo", post (wŭlpo" tŭkuvш′, middle post; wŭlpo" kwĭnĭpaaĭ′s, side post, of a house having three rows of posts)
wucwe′aĭ, wall (of a house only); cŭvi′k, vertical wall pole; itcâmi′ăs, horizontal rib; tcâpĕtu′m, thatch
mai′, "top, high," roof
de′ᵇvâm, dirt layer (but dirt is âma′t)
vuya′, doorway; vuya′pŭk, entry (There is no specific name for the door-flap itself)

343 Probably every house was provided with a flat-roofed shade (matᵃk,iă′lᵃ): every existing house has one. This was sometimes built against the front (east side) of the dwelling, where two posts supported the outer edge like a porch roof, but it was usu-

[6] For the arrangements of an actual family, see p. 226.

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wall poles were not so heavy. Long thin willows were selected for these so that they might lap considerably over the ridge. Dirt was banked halfway up the sides, not all over, and the hut lacked the pit of the storage house. The structure was just large enough for a single person to lie.

Throughout their lives, women left their dwellings for these shelters during their monthly illnesses. Meat and salt were again tabu at this time, and the scratching stick, kept in the hut, must be used. They bathed each morning, but did not run to the east. There they worked at their basketry and the like; other women and girls, menstruants and otherwise, joining them in their activities and eating with them there.

A girl at first menstruation was called matavi′ʀᵃ (meaningless?) or macâxai′ matavi′ʀᵃ; any menstruant ha′kwĭnyavĭ′g; the menstrual or puberty hut literally ha′kwĭnyavĭn,âvâ′, "menstruant's house"; the menstrual period and flow, n,ihwĭ′tk, "red," or by a euphemism xakn,ivi′k, "living away."

MANNERISMS, CUSTOMARY BEHAVIOR, AND SAYINGS

Like all Indians, these people can sit endlessly saying nothing and looking fixedly into space. It made no difference whether a stranger like myself was present or not. On the other hand, they can become excessively talkative and are at all times ready to joke and laugh. If there is any one noticeable feature, it is their constant spontaneous humor. I observed this before I became aware that Kroeber had recorded exactly the same characteristic of the Mohave.[15] Mr. E. W. Gifford tells me that the Cocopa impressed him as more humorously inclined than the central Californian tribes with whom he is familiar. It may be that this is a lower Colorado Yuman trait.

A humorous incident will illustrate. A group of women once went to gather berries. A man, who had gone hunting early, was returning still early in the day when he met them. Spying a big hole in the ground, he used two knuckles to imitate deer tracks leading to it. He called to them to come look at it. He asked, "You see those tracks? What do you think it is?" They said it looked like deer tracks. He said, "If you are sure, you had better sit around and watch that hole. I will run home to get something to dig with. Your baskets are just the thing to

[15] *Ibid.*, p. 731.

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522 533 carry home the venison, if we kill this deer." So they all seated themselves around the hole. He ran fast until he got behind the bushes, then sauntered home. The women were left sitting instead of filling their baskets. They waited, watching, until they discovered they had been fooled and reached home late in the day with empty baskets.[26]

Informants knew nothing of puns. Occasional humorous incidents based on unintentional confusion of words occurred, of course.

Two old men, boon companions, always caught quail together. One went away for a time. On his return he asked his companion how quail (axma') catching was. The other replied that he did not know what quantity he had grown, thinking the reference was to black-eyed peas (axma'). This was a current story to poke fun at the one who had confused them.

516 A very characteristic habit of old women, seated on the ground, was to rest the left elbow on the knee and pass the heel of the left hand upward over the face, running the fingers up the forehead and through the front hair. Women constantly hold the left hand over the mouth or chin while sitting about. I did not observe this as a gesture of embarrassment in either sex.

Women were repeatedly seen idly seated on the ground, pounding the hard crust of ground around them as far as they could reach; all to no useful purpose. I never saw a man do this. Another characteristic trait was for a woman, observing ants crawling near, to brush them away with the back of her fingers, the hand held vertically, not kill them.

Women sat on the ground with their legs crossed "Turk-fashion," the outside edges of the feet flat on the ground, or with their legs drawn back and crossed under them so that they were sitting on their feet rather than on their shins. They also sat with both legs folded back under them and extending to the right. The last two were normal work positions when grinding, making pottery, and the like. Sometimes they sat with their legs stretched out [171] straight in front, ankles crossed (Pueblo-style and also Mohave), even with the feet somewhat raised. This was shifted into one leg straight forward, the other folded back and to one side. I did not [177] have an opportunity to observe the male counterpart of these

[26] Other humorous anecdotes are cited above (p. 46).